

PRICE FIVE CENTS.

INDIANAPOLIS, SUNDAY MORNING, APRIL 28, 1901.

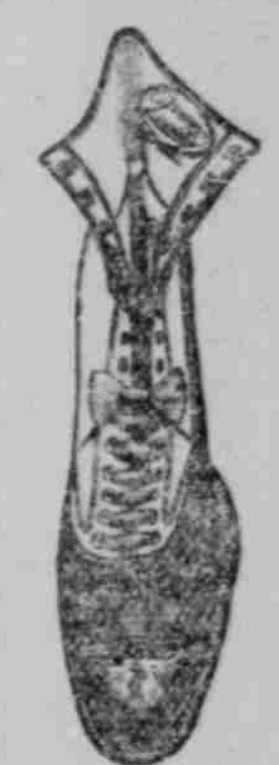
PRICE FIVE CENTS.

L. S. AYRES & CO.

INDIANA'S GREATEST DISTRIBUTERS OF DRY GOODS

Queen Quality

Shoes



In a recent article, E. A. Boyden, a retired manufacturer of shoes, says, "Apropos of the specialty shoe, which is of comparatively recent origin, it has merits which ought to cause it to flourish and multiply and recommend itself to the shoe wearer who pins faith to something which promises genuineness and worth."

Queen Quality is the best known of these specialty shoes, for several reasons. It is graceful in shape, modeled on lines absolutely correct, and scientifically constructed to insure ease and a perfect fit. It combines the best ideas of comfort with the latest ideas of fashionable footwear.

In addition to the Rugby boot illustrated above we picture two leading styles among the patent Kid Oxfords, either at \$3.



Hennecke Statuary

Hennecke Statuary is pretty generally conceded America's best. Especially is this true of the colored pieces, which are made of Italian clay and decorated in nature's colors. Such are these listed, every one of which is fresh from the makers within a week. Prices make their own plea—they were never so low.

Statue, "Nymph de Eau," 34 inches high.....	\$25	Busts, "Orient," "Herodias," "Cleopatra" or "Salome".....	\$25
Statues, "La Lis," 36 inches, and "Fatime," 28 inches high.....	\$30	14-inch Busts of "Diana," "Sapho" or "Atala".....	\$22
Busts, "Pierrette," 27 inches, and "La Perot," 21 inches high.....	\$10	12-inch Busts of "Lillas" or "Miquet".....	\$150
Bust, "Printemps," 33 inches high.....	\$12	10-inch Busts of "Afra," "Zora" or "Fatime".....	75c
Bust, "Kleo," 29 inches high.....	\$7.50		

Wanted Wools

Popular preference has narrowed down to just about half a dozen weaves. They're here. Shall we name them?

Mistral canvas, light and airy, made of bright, lustrous wool, brown, tan, gray, sage, navy, cadet and rose; two qualities, one French, the other American-made.....\$1.25 and \$1.00

Voile, all wool, in 44-inch width, tan, gray, hello, navy, brown, sage, garnet and cadet; the yard.....\$1.00

Crepe, of which the French-made is the most perfect; costs in an all-wool, 42-inch width.....\$1.00

We show gray, tan, rose, hello, navy, reseda and cadet.

37-inch Striped Serges are new and are used quite as much for shirt waists as for dresses; beige, garnet, navy, cadet and castor; a yard.....\$3.00

All-wool Granite is among the most fashionable of moderate-priced worsteds; 12 colors here for your selection; good all-wool goods, 44 inches wide, at a yard.....75c

Her Majesty's Corsets

While preparing your summer wardrobe, do not overlook the corset. Many summer corsets are not what they seem. You cannot depend upon them. Different with Her Majesty's. It stays as it's built—is as firm at the finish as at the start. Ask to see it.

Her Majesty's Summer Corsets, \$2.75. Princess of Wales Summer Corsets, \$1.50.

Improved Standard Patterns

L. S. AYRES & CO. Queen Quality Shoes

Waists

You pass the prettiest when you ignore the Ayres assembly. Cotton, silk and linen, are each represented in waists as excellent in quality and workmanship as they are pleasing in design. Among the styles exclusively ours are the following:

Taffeta silk waists, all-over tucked, made with Bishop sleeves and trimmed with brass buttons and large bow at the side.....\$8.75

Peau de Cygne waists in favorite colorings; some plain, others tucked.....\$5.50, \$6.75 and \$8.75

Madras waists, with new style sleeves, soft collars and ample bust fullness, priced upward from.....\$1.25

Chambray gingham waists, made surplus style, with tucks down the back.....\$2.25

Linen waists, trimmed with insertions.....\$3.49 and \$2.75

Linen waists, with sailor collars and all-over embroidery fronts; upward from.....\$3.98

Do You Wear Heliotrope?

Monday morning the gingham counter will be given over to an exposition of fine cottons in which heliotrope is the dominating color. If you are partial to the color you'll be interested in the showing.

Among the materials represented will be Scotch Madras and Oxfords, and the more elegant qualities of Zephyrs and Tissues. Prices, 25c, 35c, 50c and 45c a yard.

A Real Caress to the Eye

Pretty—fashionable—becoming—hats whose mirrored reflection is a real caress to the eye—that's the sort which here extends claim for your consideration.

Grimmed to Order, the Ayres hats are not only fashionable and elegant in every particular, but are especially designed for your individual features—millinery art is developed along lines of personal becomingness. Paris and New York models on exhibition.

Clever Tailored Hats. The smart creations of Phipps & Atchison and other makers of high repute are at most complete showing here. This sort of hat is a necessity in the modern wardrobe, and you'll see exclusive designs in the Ayres assortment.

New Sailors, Etc. The new straw sailors have pretty silk bands in white, blue or black; some natty conceals at \$1.65 and \$2.25.

Hats of stitched taffeta for children are among recently arrived novelties; some pretty effects at \$1.50.

The Brownish-Ecru of Linen

The wardrobe without a shirt waist of linen promises to be a rarity this season. The linen color in this particular is almost as insistent as the shirt waist itself. See the widest range of qualities, here.

Novelties in linen, silk and linen or cotton, in linen color, ready now in every conceivable style and pattern—10c, 25c, 35c, 45c, 50c, 75c, \$1.00 and \$1.25 a yard.

Belt Novelties

Apollo Belts of tucked satin, with gold clasps jeweled in imitation turquoise; each.....\$1.50

Belt clasps of oxidized silver, many new designs, at.....\$1.85 and 75c

Belt Pins in gold plate and gold filled, novel designs, some jeweled; upward from.....\$1.75

L. S. AYRES & CO. Queen Quality Shoes

THE MYSTERY OF NAMES

ANCIENT AND BIBLICAL ORIGIN OF SECRET PASS-WORD IDEA.

The Divine Name Regarded as Talismanic—Superstitions About Names—Magical Words.

A goodly proportion of all Americans have experienced the variety of thrills that are provided for the delectation of those who join secret societies. One of these, at least, is certain to be connected with the divulging to the neophyte of the alleged great and potent word which is the secret or pass word of the society. It is given to him with the greatest pomp and ceremony that the lodge paraphernalia will admit of; due respect for the mighty privileges it confers is impressed upon him, and he is warned most solemnly that horrible and atrocious things will happen to him if he does not guard it as the apple of his eye.

Now, what is this mysterious, potent, incommunicable word? As a matter of fact, it is the twentieth century echo of one of the most ancient and widespread of religious ideas: It is a modern reminiscence of a superstition that underlies all magic and necromancy, and touches everyday life.

Perhaps the best illustration to use first can be drawn from the Bible. Nearly everybody is familiar with the fact that the word which is translated Lord throughout our English version of the Old Testament is in reality a Hebrew personal name for God. It is often given in English as Jehovah. Now modern scholarship tells us that this Hebrew name of the Deity really ought to be pronounced somewhat as indicated by the form Jahveh instead of Jehovah.

Why, then, did the Jews who certainly knew what the right form was, use a false pronunciation during all these ages? Simply because they did not dare to pronounce the shem hamphorash, as they called it, the incommunicable name of God. When in reading the Scriptures they came to the letters J V H, Hebrew writing only the consonants, they pronounced it with the aid of the vowels belonging to the word Adonai (Lord), making its sound Jehovah, instead of the true form Jahveh. It is simply a case of the "good word" to be, a truth made plain in the English version where God is called I AM.

TALISMANIC INFLUENCE.

From all the light one gets upon this subject in the Bible itself, it might be thought that extreme reverence for the divine name in accordance with the commandment: "Thou shalt not take the name of Jehovah thy God in vain," was the sole reason for this unwillingness to pronounce it at all. But this commandment plainly has no reference to irreverence or blasphemy. It simply forbids false swearing, and was so understood by the Jews. On the other hand, the Talmud and other Jewish books show that at least the popular belief was that the real name of God was of the nature of a talisman or charm. There was a mystery about it; scarcely could one be certain that he had it at all, and if one did have it, it was a thing of power but a dangerous one to use. Thus the name was thought to be able to produce the death of an enemy, but if the one who uttered it was unholy, its deadly effect might react against himself.

Rabbinical writings are full of legends and stories about this name, all of them tending to establish its mysterious, magical character. It was, for instance, engraved on a staff which God gave to Adam in the Garden of Eden. It was this same staff that came down to Moses, and with which he worked his wonders in Egypt; it also came in due succession to many others of the noted Old Testament characters and accounted for the wonders that they performed.

Some of the Rabbinists say that this name had twelve letters, others that it had forty-two, and still others that it had seventy-two, although all of them identify it with some form of the word Jehovah. They say that it puts devils to flight, extinguishes fire, and by its use the speech of all birds and beasts can be understood. It was this that Solomon used for his noted exploits in that particular, and he had the name on a chain and also on a ring. Endless legend has been woven on this subject.

ITS MAGICAL POWERS.

With this mighty name Lilith, the first wife of Adam, was able to raise herself into the air and fly away. Eliezer of Damascus, the servant of Abraham, once did the same thing. He was riding upon a camel pursued by Laban, when, using the name, camel and man, he was taken up into the air, and his enemy was so badly frightened, as well he might be, that he at once sought pardon. A similar story is told of King David, and even of Christ, as will afterward be mentioned.

This name was not revealed to Abraham, because his son Ishmael and his descendants were destined to be lost. It was not revealed, likewise, to Isaac, because a similar destiny awaited Esau and his children. Yet, again, it is said that the name was written on the sword of Esau, as well as that of Methuselah. Moses wrote this name in a book just as the Angel of Death was about to summon him, but the angel, seeing it, was forced to retire without taking the soul of the great lawgiver.

The name was also carved on the cornerstone of the temple, which fact reminds one of the secret name of Rome guarded by the vestals. The circumstances attending the point of departure for a curious cycle of late Jewish legends. Strange as it may appear, many Jewish writers down through the middle ages did not deny, when arguing with Christians, that Christ had worked wonderful miracles. They admitted the fact, but said that magic was the means by which he accomplished this. And his power to work magic came from His possession of the shem hamphorash. The Jews were powerless to pursue Him, for at any time He could fly into the air. Finally Judas found means to follow Him and secure the name by means of which putting Him to death became possible. The curious book, Toledoth Jeschu, very blasphemous from the Christian point of view, develops these ideas at length and, I believe, is circulated yet amongst Jewish people in some parts of the world.

A pathetic explanation of the sad fate of Israel, and the fact that God seems no longer to listen to the praying of His chosen people is furnished in the idea, which is found in some Jewish books, that now the true shem hamphorash is lost. Therefore the Lord will not hear, and Israel has no longer power to work wonders. Some say the name will be found and then all will be well.

And I have seen mysterious potency ascribed to the name Jehovah by a Christian writer, who is probably living now in this country. He is one of those latter-day prophets that predict the near approach of the end of the world, and says the Hebrew word Jehovah has a numerical

value of 1344 (I believe it is). Further he says that the term "year of the Lord" (or Jehovah) which is so often used in Scripture, means the year of the world's end as predicted by the numerical value of the word Jehovah. Therefore by prophecy of this name the world comes to an end in 1344.

THE NUMBER OF THE BEAST.

Discussion of these numerical values assigned in mystical literature to Greek and Hebrew names, would open up a subject too wide to be considered at any length here. The most famous matter of the kind is the number of the Beast mentioned in St. John's Revelation, which is 666 (616 according to some MSS.), and is supposed to tell the name of the Antichrist who is to come. Most interpreters say that its solution is "Nero Caesar" or the word "Latanos," which is taken as a personification of the old heathen Roman empire.

All through the ages, however, the names of distinguished persons have been found to bear this numerical value in Hebrew or Greek, and they have been identified by some with the Antichrist. Many modern names work out all right. I myself, in a moment of idleness one day, tried a few present-day celebrities, and can testify that the name of our honored Christian President, Mr. McKinley, can by transmutation into Greek, be made to produce the mystical number, which I failed to get out of any other names. Such numerical name riddles are frequent in the Sibylline books and are found in other apocrypha. And the subject connects itself with that of superstitions about the fatality of numbers, which are many. But to return to the mystery of names.

Once how common are these ideas with those of folk-lore, of magic, and of many other religions, as well as of a host of Christian superstitions.

In folk-lore, the fairy, spirit or whatever it is, is very anxious to conceal its name. Thus, in the familiar fairy tale, Rumpelstiltskin tears himself asunder when his name is guessed. Some think that this idea has originated in a perfectly historical manner. Fairies, they argue, represent traditions among the races of certain other inferior wandering races with which they have come in contact, like the Gypsies, for instance, of this present. Now it is a peculiarity of such vagabond races that individuals do not like to have their names known, just as criminals and all suspicious characters do not. It gives the police a certain power over them, and it gives the individual a being was really its essence. So, it is argued, these Gypsies or similar wanderers of the past, as remembered in tradition, are endowed as time passes with the supernatural attributes of fairies, and their reluctance to have their names known is commemorated by a similar tale about the fairies. And this idea carried further back, becomes the superstition that he who gets to know the true name of the higher supernatural being, a god, has power to secure the granting of his requests by that god.

Whether there be any truth or not in this rather tenuous explanation, it is a fact that most of the ancient religions had the idea, just as folk-lore and magic have it, and just as secret societies use names as passwords with the same symbolic teaching the possession of a name enables one to secure the granting of his requests.

THE MAGICIAN'S SECRET.

The religion of ancient Egypt had in most highly developed form, and it is from that country that Christian superstitions about the magic in words came. I cannot do better than translate here a passage from Maspero's great work on Egypt. "Ancient Egypt," he says, "believed that the name of a being was really its essence. He who had that name had control over the being and could make it obey him, without power to resist, just as the slave obeys his master. The art of the magician, then, simply consisted in obtaining sacred names by revelations from the gods. This was done in many ways, but when men got the names the gods could do nothing but obey."

Now, the Egyptians believed they had the names, and a large part of their ritual that has come down to us consists of directions how to use them. The famous Book of the Dead is principally concerned with this. So the magical stories of the Arabian Nights, a book which came from Egypt, is full of its "open sesame" and of its tales of magic and enchantment. The Christian churches which were connected with Egypt did not escape the influence of these ideas. Apocryphal Christian literature in general is largely Egyptian in origin, and it is full of the idea of the magical word. On the other hand, Mohammed drew many of his ideas from this apocryphal Christian literature, although he evidently knew nothing of the canonical New Testament. So it comes that there are many prayers and formulas in use in the Oriental churches that are exactly similar to those used by Mohammedans.

I think that a notice of some of these will be found interesting. For instance, from Vassiliev's "Anecdota Græco-Byzantina," which is a collection of Greek apocrypha current in the Russian Church, I find formulas like the following: "A charm to enable a child to learn his letters. 'Write out on the inside and outside of a glass vessel the names of the four and twenty elders that stand before the throne of God. Then the names of these elders are duly given; they are alleged names, such as suggest by their meaning learning and related ideas. The direction further says to put wine and water in the glass, put it on the altar in the church for a short time and then let the child drink it. He will infallibly learn after that. The point in this particular case is, I take it, that the number of letters in the Greek alphabet is twenty-four, the same as that of the elders in heaven mentioned by the Book of Revelation.

This work further contains magical prayers to keep snakes from coming around ones dwelling, to keep them from biting when they do come, for finding the name and for catching a thief, for curing many kinds of diseases, for making a woman cease to hate her husband, and numberless other purposes of a fearful and practical. They nearly all contain magical names of asserted great virtue.

HIDDEN NAMES OF GOD.

More of such Christian prayers are preserved in Ethiopic than any other language. This is natural since the church in that strange land has always been dependent on Egypt.

From M. Rene Basset's French translation of many of these, I mention the following: The teachings of Jesus Christ to His disciples. This contains lists of many hidden names of God which Christ is alleged to have revealed and by the use of which the faithful may obtain their desires. It says that the grandest of these is Karsab-Elyon. Further on the powerful names of many angels are revealed, and the special name of God under the invocation of which He performed wonderful deeds as, for instance, the name Teloah, by which He saved Daniel in the lion's den, that by which He made Elijah ascend to heaven, and the like.

The prayer of the Virgin at Barthos is an apocryphal writing of some length, which is found in Arabic, Ethiopic and probably other languages. It contains an all-pervading prayer which Christ is said to have

taught the Virgin Mother, and by the use of which she performed great wonders, especially the deliverance of St. Bartholomew from prison. It caused all the metal in Barots to melt, and the apostle thus stepped out of prison. There were no bolts to confine him, or weapons to oppose him. The prayer contains sixty mystical names of God; the names of the four beings that stand before His throne, of the five nails which pierced Christ on the cross; of the four and twenty elders in heaven (an entirely different list from the one I have already mentioned); and of many other celestial beings, that it would be tedious to enumerate.

Still another long Ethiopic prayer of this kind is said to have been uttered by the virgin at Golgotha, and is full of these mystical names, but I trust that I have given enough of this material for illustration.

GNOSTICISM RESPONSIBLE.

Ideas of this kind seem to have been introduced into the Christian Church mainly by means of Gnosticism, which was prevalent of Egyptian origin. And Gnosticism left more traces in the world than is generally supposed. It was one of the main inspirations of mediaeval mysticism, magic and astrology.

I shall have no time to go into these, but everyone knows how their main idea was that of the possession of secret names or formulas having great virtue. The name gave command over evil spirits; was powerful to transmute metals and to perform the tasks of alchemy. And contributing to these ideas common to Judaism, Christianity, Mohammedanism, indeed, the folk-lore and religions of all nations.

When Shakespeare said, "What's in a name?" he said something that according to enlightened twentieth century ideas was not only sensible, even true. I am not obviously sensible, even true. I am not sure that it was so plain as he said it. As we have seen, many men of different religions have thought that there was everything in a name. Probably a great deal of this superstition lingered in the Elizabethan age. Indeed, a good deal of it survives yet. Half the world believes still that some names are lucky and others unlucky.

A proof of this is the fact that more boys are called John than any other name throughout the Christian world, and a still larger proportion of girls are called Mary. Every Christian nation likewise has its favorite names, unless it be the United States, which is absolutely cosmopolitan. The custom of selecting names by lot, by the burning of papers, etc., which is still not a little practiced, testifies to a lingering belief in the virtue of names.

Yet an idea which has been so widely received, and has so many forms as this one of the mystic potency of names, cannot be altogether without some shred of truth to support it. I fancy this truth consists in the superiority of the ideal to the actual, which all thinking men have felt, and in their faith that there were spiritual entities far more real than the material, transitory things of earth.

J. DE Q. DONEHO.

BEDFORD'S NEW CHURCH

IT WILL BE DEDICATED BY ELDER SWEENEY NEXT SUNDAY.

Christian Congregation Has Erected a Splendid House of Worship—The Building and the Pastor.

Special to the Indianapolis Journal.

BEDFORD, Ind., April 25.—On the first Sunday in May Elder Z. T. Sweeney, the most eloquent platform speaker among the Disciples, will dedicate the new \$50,000 Christian Church in Bedford, which has been almost a year in construction. The building is located on the corner of Fifteenth and K streets in the center of the city, and on the same spot where stood the old church built in the '50s. The new building is 128x86 feet. The basement consists of a dining room, kitchen, ladies' reception room, toilet rooms, furnace room and storeroom. To the furnace is attached a two hundred extra feet. The main floor is divided into a large conference hall in the winter equalizes and drives the hot air through the pipes and in the summer makes the house cool and pleasant by sending cold air through the registers. The entire edifice is built of Bedford limestone.

The building is of the fifteenth century Renaissance type, first brought to this country by Phillips Brooks. The auditorium is of octagonal form, with domed ceiling and four large tables, in which are placed large Gothic windows of elaborate design. The ceiling is thirty-eight feet high without showing girder or rafter, and is handsomely frescoed. The acoustic properties are excellent, and the auditorium will seat 725 persons. The Sunday school room has seating capacity for 275 persons, and the two rooms can be thrown together, which arrangement will make room for over two hundred extra seats. Platform, organ, loft and baptistry are conveniently and compactly located, and the baptistry is so arranged that the candidates enter and leave the water out of view of the congregation. The church parlors and lecture rooms are elaborately and conveniently arranged. The whole structure is finished in Georgia pine. It will be lighted by electricity.

The last meeting in the old church was held on Sunday, June 17, 1900, and the sermons were preached by L. C. Carpenter, of Wabash. The cornerstone of the new building was laid on Oct. 12 by Z. T. Sweeney, of Columbus. In April of that year he preached in the old edifice and the subject of a new, better and more convenient house of worship was a part of his sermon. The congregation was so excited over his talk that the members resolved to have a new church, and the sum of \$14,000 was raised the same day.

The church, which numbers 850 members, has a fine influence for good in Bedford. It has been ministered to by some very able men. The last preacher before the present minister took charge was Joseph Franklin, a gospel preacher of rare ability. The present pastor is James Smith. He has social and evangelistic powers of a high order and is making a number of additions every Sunday in his work. In the last two years four hundred have been added to the congregation as the direct and indirect result of his labors. He is a great visitor and worker among the humbler classes and they hear him, like the Master of old, gladly. His audiences are always large and enthusiastic. He has associated with him a host of fine workers, both young and old, who hold up their hands in every good work. He has already secured Evangelist S. M. Martin, of St. Louis, to preach in a series of special meetings to begin immediately after dedication. James F. Hawes, of Ada, O., has been secured as soloist and song leader for the meetings.

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FOR THE MERIT SYSTEM

FACTORS THAT ARE SURE TO COMPEL ITS EXPANSION IN TIME.

It is a Complete and Efficient Safeguard, and its Application to Municipal Affairs is a Certainty.

In reading one of Dumas' delightful romances not long since I was greatly impressed with the following passage. It occurred during an audience between Henry Guise, while the latter, arguing the formation of a great holy union to meet and combat the growing forces of the Huguenots. The King was disposed to feel safe because of the forces he had at his command, but the duke replied: "Men are visible, palpable, mortal. You can meet, attack, subdue them; and when they are subdued you can subject them to trial and hang them. But ideas you cannot oppose in that way, sire. They glide unseen, they penetrate, they hide themselves, especially from the sight of those who would destroy them. Hidden in the depths of the soul, they throw out deep roots. The more you cut off the branches which imprudently appear, the more powerful and inexhaustible become the roots below. An idea, sire, is a young giant, which must be watched night and day; for the idea which yesterday crawled at your feet, to-morrow will dispossess of your head. An idea, sire, is a spark falling upon straw. There is need of good eyes to discover the beginning of the conflagration; and this is why, sire, millions of watchers are necessary. It is in order to provide for and direct that watchfulness that I propose to your Majesty that you appoint a chief for the holy union."

This is a truth that the sportsman overlooks and the advocate of the merit system forgets. The former thinks that if he can choke off the appropriation in Congress or in the state Legislature, or if he can secure some modification of the rules, or the appointment of a commissioner unfriendly to the reform, that he can effectually defeat the movement; and the latter, at times, feels disposed to agree with him. A little reflection must convince us that a reform founded upon the principles of right and justice cannot be defeated by such means. It may be given a temporary setback, but idea such as are involved in the merit system, cannot thus be permanently defeated, and all history offers proof in corroboration. We are now beginning to realize that in this generation, as never before, we are face to face with two standards of morality—the standard of the smaller social group and that of the larger social aggregate.

THE PUBLIC GOOD FIRST.

The merit system, in its essence, is the new morality. It places the "public good" above all else—above personal interest, above factional and partisan interests. Until our people realize that "the newer morality demands that men should place the public good above all other considerations" the merit system cannot be established in its entirety and for all time. There must be no cessation of effort until the people realize and act upon the realization that "the good of a part must, if necessary, be sacrificed to the good of the whole; that love of party must be subordinated to love of country; that loyalty to neighbors and friends, devotion of wife and children even, must be forgotten if the public well being is endangered or if it exacts the sacrifice." The ethical development of our time is making for the establishment of the merit system, slowly, perhaps, but surely.

"The growth which some perchance deem sleep. Wherewith the steadfast coral stems up—Highly solidly until it 'Spreads a speck of green Into a pleasant island in the seas. Where 'mid tall palms, the cane-rooted HOUSES'.

And wearied men shall sit at sunset's hour, Hearing the leaves and loving God's dear sleep."

It is not alone the ethical development of our time, however, that is making for the merit system, but likewise the political. When our national government was founded there was a profound distrust of "one-man" power. Our ancestors had suffered greatly at the hands of George III in the irresponsible exercise of his autocratic and unregulated power. They overlooked the fact that the trouble did not lie in the concentration of power in the executive, but in the irresponsibility of hereditary power and the entire lack of adequate safeguards. A government of checks and balances was established. A premium was put upon indirection, and responsibility was divided up among a large number of frequently elected officials, subject to the unwritten law of rotation in office.

Our state government, followed in the footsteps of our federal government, and our municipalities followed our States. Efficiency was at a discount, and it has taken us more than a century to realize that efficiency is not to be secured through divided responsibility. We appreciate now the need of a strong executive and the tendency is towards a responsible Presidency, a responsible Governor, and, above all, a responsible mayor. Congressional action is in the direction of placing larger powers and responsibilities in the hands of the local, and likewise of the State legislatures to repose more power in the Governor, and practically all the new charters of the past decade have been modeled on the principle of concentrated responsibility in the hands of the mayor. This power, however, should not, and, in fact, cannot, be efficiently utilized for the public welfare unless adequately safeguarded, and experience is rapidly demonstrating that there is no safeguard so complete and efficient as the merit system. Given a mayor with large powers of administration and appointment, with out civil-service reform, and we have a dangerous situation. Protect these same powers by satisfactory civil-service requirements of merit and fitness and good government is not far off. Potent though the ethical and political factors making for the establishment of the merit system may be, they are of comparative insignificance with the economic forces tending in the same direction.

MUNICIPAL GOVERNMENT.

It is not necessary in this connection to refer in detail to the great growth of governmental functions. Confining ourselves solely to municipal development, we see that city government is growing in extent and force. Every year it requires the services of more competent officials. When city government represented an expenditure of \$50,000 per annum, or 60 cents per capita, as it did in Philadelphia in the year 1900, it made but little difference to us how it was spent or how those who spent it were appointed. When it represents \$25,000,000, or \$25 per capita, as it does now, it becomes of vastly greater importance. There has been an unconscious recognition of this, and an equally unconscious, but

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